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A GRAMMAR OF THE ARAMAIC IDIOM CONTAINED IN THE BABYLONIAN TALMUD.¹

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III. MORPHOLOGY.²

§ 871. טָלוּלָא, אֲטָלוּלָא, *sport*.

פְּלוּגְתָא, פְּחוּבְתָא; הֲנוּפְתָא; קְדוּשְׁתָא; and perhaps אֶסְקוּפְתָא. — § 872. a) גְּנוּבְתָא *stolen goods*; שְׁבוּעָתָא *oath*; שְׁמוּעָתָא *tradition*.

b) With secondary doubling: הֲנוּפְתָא; פְּחוּבְתָא; פְּלוּגְתָא *difference of opinion*; קְדוּשְׁתָא; and perhaps אֶסְקוּפְתָא.

§ 873. ע"ע: Plur. קְצוּצִיתָא.

§ 874. ע"י: תִּיּוּבְתָא.

§ 875. ל"י: נְבוּאָתָא; plur. מְדוּרִיאָתָא *protests*; שְׁבוּיָתָא *cap-tives*.

II. INTERNAL VOWEL CHANGE WITH SHARPENING OF SECOND STEM-CONSONANT.

1. Two SHORT VOWELS.

נַעַל. — § 876. שַׁבְּתָא *Sabbath, week*; ³ אֲדָר *threshing-floor*.⁴

נַעֲלָה. — § 877. a) יַבֵּשְׁתָא *dry land*; סְכַנְתָא *danger*; תַּקְנָתָא *institution, statute*; שְׁמָתָא *ban* (שְׁמַת = שִׁמְת); ⁵ פְּרָשׁוּתָא *chapter*, C. MS. Meg. 4a (voc.).⁶

b) אִיבְרָתָא *letter*; נַחֲמָתָא *consolation*; סִיְעָתָא *help*; טְבִישְׁתָא *mistake*, C. MS. Pes. 112b (voc.).

§ 878. ל"י: מִלִּיתָא *complement*.

¹ See *AJSL.*, Vol. XIII, pp. 21-73, 118-39, 177-208; Vol. XIV, pp. 17-37, 106-28, 195-206, 252-66; Vol. XV, pp. 224-43.

² *Ibid.*, Vol. XIII, pp. 50, 118, 177; Vol. XIV, pp. 17, 106, 195, 252; Vol. XV, p. 224.

³ שַׁבָּת, like בִּירְכֵן and Targumic בִּירְכֵן, plur. of בִּרְכָתָא = בְּרוּשׁ, are due to the ת being mistaken for the feminine ending.

⁴ On אֲדָר, אֲמָרָתָא, cf. Schwally, *Idioticon*, p. 114.

⁵ Cf. שְׁמוּרָתָא *TG.*, ed. Harkavy, § 1.

⁶ Some of these forms may be originally *qattālat*.

טַפְּשָׁא, חִיפָא *lame*; אִילְמָא, אִילְמָא § 879. — *فَعِل*.
fool. — הִלְיָא.

quttal. — § 880. שִׁיחָא, תוּחָא.

quttul(at). — § 881. זִיבּוּרָא, זִיבּוּרָא, *wasp*; פִּתּוּנָא, פִּתּוּנָא, *linen*; צִיפּוּרָא, צִיפּוּרָא or צִיפּוּרָא, plur. צִיפּוּרִי, *linen*; *VL.*, B. B. 74a; שִׁיפּוּלָא, שִׁיפּוּלָא, plur. שִׁיפּוּלִי, שִׁיפּוּלִי, *lower part*; plur. שִׁיפּוּלִי, שִׁיפּוּלִי, *Pes. 35a and VL., ad loc.*²

2. SHORT VOWEL IN THE FIRST SYLLABLE AND LONG VOWEL IN THE SECOND.

qattal, qittal. — § 882. a) אֶבְכָּא *game-cock, fighting-cock*; cf. Assy. *abaku conquer*; עֶרְבָּא, עֶרְבָּא, *surety*; ³ קֶצְרָא *fuller, not ordained scholar*; ⁴ שְׁמַעָא *servant, valet*.

b) אֶפְרָא *farmer*; גִּיפּוּרָא *hero*; עֶקְרָא *root*; חִיּוּרָא *white*.

c) אֶמּוּנָא *cumin*; צֶנּוּרָא. Both loan-words.

d) פּוּבֶּס = קֶצְרָא, *SM.* No. xcv (voc.); סוּמָא *blind*. Both words are Aramaic transformations of Hebr. פּוּבֶּס and סוּמָא.⁵

§ 883. אֶצְלָא : ע'ע *tanner (= צֶלְעָא)*.⁶

§ 884. a) ע'י *judge*; דִּינָא *servant*; שְׁנוּרָא *jumper*; טִייעָא *Arab*, طَائِيّ.⁷

§ 885. a) ל'י *student of scripture*; תַּנְפָּא, תַּנְפָּא, *student or teacher of tradition*. Formed as ל'א forms.

b) בִּנְיָא = בְּנוּיָא; זֶנְיָא; רִמְיָא *cheat*.

qattalat. — § 886. a) ע'י *female proselyte*; טִייעָא *Arab woman*. Cf. § 884, n. 7.

b) חִיּוּרָא *white*.

¹ For قُتْس = قُتْس; سِيْنَاء = سِيْنَاء; قُتْس = قُتْس; and many others.

² Cf. Barth, *NB.*, pp. xxix, xxx, 24.

³ קֶצְרָא *TR.*, II, 50.

⁴ Cf. Gaster's note to *SM.*, p. 43: "קֶצְרָא tyro, young scholar not yet admitted to full honors, who has still 'to wash and cleanse' and do preparatory work."

⁵ Bacher (*ZAW.*, XV, 301), who knew only of סוּמָא, explained it to be a form like אֶרְכָּא (§ 887); but this becomes untenable in view of כּוּבֶּס. If the *u*-vowel be due to the influence of the labial, why only in these two words? To presuppose a form *qutāl* is equally impossible. It will, therefore, be best to consider it as a conflation of Hebr. קוּטֵל and Aram. קֶשְׁלָא, the ָ necessarily becoming ַ before a sharpened consonant.

⁶ אֶצְלָא is not the same as אֶצְלָא. The first is *qattal* of צֶלַע, the last *qattalāi*. √ צֶלַע and √ צֶלְל are parallel stems. Cf. § 973, n. 1. טֶרְרָא (*Saadia, Traité de Succ.*, p. 126, n. 10),

which the learned editors could not explain, is طَرَّر pickpocket, "Beutelschneider," from طَرَّ cut. The verb (*ibid.*), cut, deduct.

⁷ The word is a conflation of the Arabic name and Aramaic טַעַא *wander*, with perhaps a reminiscence of √ ضيع.

quttāl.—§ 887. אִיפְמָא *dark, black*;¹ סִימָא *red*; cf. مَشَق *red chalk*; קִירָאמָא, קִרְמָא, *fennel flower* (?);² רִיפְכָא *softening*; שׁוּנְרָא *cat*.

^{TT}*quttālat*.—§ 888. a) אִיבְמִתִּי, אִיבְמִתָּא, *dark, black*; סִימְקָה; שׁוּפְרָתָא.

a) חָכִימָא *wise*; חָרִפָּא *sharp*; יִתְרִיָּא *superfluous*; צְדִיקָא ; רִשְׁיָא ; תְּקִיפָא *powerful*.—זְבִילָא *basket*.

b) אֵילִימָא *strong* (= אֵלִימָא).

§ 890. ע"ע חמימא *warm*; עזיזא *strong*; קשיטא *old*.

§ 891. **כִּי** *certain*; **סָבִי** *great, much*.

qattilat.—§ 892. **פְּרִיצָתָא**; **יִתְרוּתָא**; **אֵלִימָתָא** *dissolute*,
שְׁגִישָׁתָא *confused*.

qattul.—§ 893. a) תפוזת a kind of apple; חלילת sinus; חרובת carob; עמודת column; שפודת broach.

b) גִּיּוּרָא ; טַבּוּר = טִיבּוּרָא ; חֲלוּזָא = חִילּוּזָא .

qattûlat.—§ 894. **חַרְוֶשֶׁתָּא** *witchcraft*.

עֲבֹרָא blaspheming; בְּשׁוּלָא ; אִסְרָא § 895.—فَعُول congregation.³

§ 896. יִסּוּרָא : פָּרַי *suffering*; יִתּוּרָא *superfluity*.

§ 897. ע"ע : בִּיחֻדָּא *steep embankment*; הַפִּיּוּלָא *wedding feast*.

§ 898. קִּיּוּדָא, קִיּוּדָא; יִיבֻקָא exactness; יִיבֻקָא ugliness; עִיּוּדָא tartness, *VL.*, Pes. 116*a*.

§ 899. **לֹ"י** *cover*; **רְבִי**; **שְׁנִי** *change*.

—§ 900. **נִיטְפָתָא** *drop*; **סִיטְמָתָא** *seal*. **فَعُولَةٌ**.

§ 901. *proselyte*. גִּיּוֹרְתָא : ער"י.

III. PREFORMATIVES.

נ.—§ 902. The נ may represent merely a prothetic vowel, as in אֶצֶבֶר אֶצֶבֶר *finger*, אֶמֶצֶר אֶמֶצֶר *midst*, or may be a formative element. We are concerned here only with the latter.

¹ Cf. عَمَسٌ *be dark (night)*; Assy. ekkimu *oppressor*. On the connection between oppression and darkness cf. ظَلْمَةٌ and § 865, n. 4; also Delitzsch, *Assyr. Hwb.*, s. v. אָנַץ אֲכַל פֶּשַׁק, דִּבְרֵי, דָאֻם, אֲשֶׁט, אֲכַל.

² Cf. קרמית TG., ed. Harkavy, § 352 (voc.).

³ *ibid.*, § 377. ריפויכרייה

§ 914. מִשְׁרָא : ע"י *fan*; מִשְׁרָא, מִיִּשְׁרָא, *garden-bed*, מִשְׁרָא. The Assy. *masārû*, *mašārû* (Delitzsch, *Assyr. Wb.*, s. v. מִשְׁר) is probably a loan-word.—מִחְטָא *needle*.

§ 915. מִגְבִּיָּא : לו"י *alum*; מִשְׁחִיָּא *drink*.
maqталat.—§ 916. מִשְׁכִּילָתָא, מִשְׁכִּילָתָא, מִשְׁכִּילָתָא, *basket*; מִדִּינְהָא *east*, Pes. 111 b; מִכְבַּנְתָּא = Eth. *kan balô*, that which Arab. خَال, African *kelâl*, a wooden peg to fix the hair, a hair-pin.

§ 917. מִפְקָתָא : פ"ן *discharge*; מִתְנָתָא *gift*.

§ 918. מ"ע : a) מִגְרִירָתָא *strigil*; מִטְלָתָא.

b) מִטְלָתָא, מִטְלָתָא, מִטְלָתָא *cave*.

§ 919. ע"י : מִנְרִתָּא *candlestick*.

§ 920. לו"י : מִשְׁרִיחָא *camp*; מִשְׁחִיחָא *drink*; מִתְנִיחָא.

muqтал.—§ 921. מִוִּדְיָא, מִוִּדְיָא, *pole to propel a boat*.

maqtil.—§ 922. a) מִלְפָנָא ; מִסְפָּרָא *scissors*; מִרוֹבָא *gutter*.

b) מִסְרִיקָא *comb*; מִדִּיחָא ; מִשְׁמִיטָא *sneak-thief*.

§ 923. מ"ע : מוֹעֵדָא ; מוֹקֵדָא *fire-place*.

§ 924. ע"י : מִנִּיפָא *fan*.

maqtilat.—§ 925. מִסְפָּרָא *scissors*.

§ 926. ע"ע : מִגִּילָתָא ; מִסְכָּתָא *treatise*.

§ 927. ע"י : מִדִּינְתָא ; מִתִּיבְתָא *college* (יֵתב = חֹב).

maqтал(at).—§ 928. מִדְּוִרָא *peddler*; מִשְׁמוֹטָא *sneak-thief*; מִשְׁתוֹקָא *silence*.—¹ מִיחֻשׁ *pain*; מִדִּירָתָא ; מִצוֹבְתָא.

maqтал.—§ 929. מִכְחָלָא ; מִפָּרָא *ferry* (עבר = $\sqrt{\text{ }}$); מִעֲרָבָא *west*; מִסְאָנָא (= מִסְאָנָא) *shoe*.²

§ 930. ע"י : מוֹדְעָא *declaration*.

§ 931. פ"ן : מִזְלָא ; מִקְבָּא.

§ 932. ע"ע : מִמְשָׁא *reality*.

§ 933. ע"י : מִזוֹנָא *food*; מִדְּוִיָּא *city*.³

§ 934. לו"י : מִצִּירָא *quarrelsome person*.⁴

maqталat.—§ 935. מִכְחָלָא.

¹ Cf. the interesting remarks of Rabinowicz in *VL.*, Meg. 18a, n. 1. Cf. also מִסְדְּרוֹנָה *I*, No. 930.

² Cf. מִטְרָאקָא *TG.* ed. Harkavy, § 330; מִחְקָאקָא, *ibid.*, § 74.

³ The form is due to the influence of מִקְטוֹלָא. To the same influence is due مَا جُرْج (§ 846). On the "tyranny" of this form in modern Arabic cf. Vollers, *ZDMG.*, L, 627.

⁴ Does this stand for מִצִּירָא with interchange of labials?

§ 936. פ' plur. מִטְאָרָאָתַּא safes.

§ 937. לו"י : plur. מִטְאָרָאָתַּא hip, loin; מִקְצָתַּא part, some; מוֹמְחָא oath.

miqtal.—§ 938. מִדְרָשָׁא study; מִנְהָגָא custom.¹

muqtal.—§ 939. מוֹסָפָא. A Hebrew loan-word.

maqtl.—§ 940. מַאֲדִים Mars; מוֹרִיקָא crocus; מִזִּיקָא evil spirit.

maqattalat.—§ 941. מִחוּוְרָאָא ; מִשְׁבִּשְׁתָּא ; מִתְקַנְתָּא ; מִתְרַצָּתַּא .

maqattil.—§ 942. מִרְחָמָא friend; מִשְׁוֹרָא rover.

maqattul.—§ 943. מִדְבֹּרָא cf. Kohut, s. v.; מִבוֹרָא ferry-man (= *מַעְבוֹרָא).

maqatal.—§ 944. מִסּוּבְלָא , מִסְאָבְלָא , load.

maqatil(at).—§ 945. מִדּוּבְרָא ; מִסּוּבִּיתָא bar-maid.

mattaqtalat.—§ 946. מִתּוֹכִילָתַּא , מִתְכִּילָתַּא , eatables (אכל ✓).

ג.—§ 947. נִכְתָּמָא cover; נִקְשָׂא spoiled leavened substance.

צ.—§ 948. צְלוּלִיבָא (§ 77).

ש.—§ 949. שִׁיזְבָתַּא delivery; שְׁלִפּוּחָא bladder; ²שְׁעִבּוּדָא subjection, slavery; plur. שְׁבִירֵי rays.

ח.—§ 950. taqtilat: תּוֹסְפָתַּא addition.

tiqtil(at): תֵּאנָתַּא fig-tree.—תִּיתִירָא (= תִּיתוּרָא) VL., Men. 35 a. Cf. قيس.

taqtul(at): תּסְפּוּרָתַּא , תּסְפָּרָתַּא or תּסְפָּרָתַּא , hair-cutting; תִּיתוּרָא bridge (§ 44).

taqtal: תּוֹתְבָא dress; תּמָרָא merchant (§ 50); תּרְבָצָא, Assyr. tarbaḡu yard.

taqtil(at): תּבְשִׁילָא dish; תּלְמִידָא pupil,³ תּפְשִׁידָא ; תּפְתִּירָא ; תּשְׁמִישְׁתָּא use.

taqtul: תּלְמוּדָא ; תּרְבּוּמָא .

IV. AFFIRMATIVES.

ר'—§ 951. When a *nomen agentis* is to be derived from an اسم جامد it may be formed as any similar noun of the form קטולָא, e. g., סְפּוֹרָא skipper; תּוֹנּוּרָא stove-maker; עִמּוֹרָא dealers

¹ מִנְהָגָא TG., ed. Harkavy, § 67.

² נפח ✓; cf. Hoffmann, LCB., 1882, p. 320. But see Gesenius' *Handwörterbuch*, ed. 12, s. v. שפח.

³ Cf. on this word, Meissner, ZA., IX, 272 sq. Cf. also the proper name תּוֹלִיפָא .
سجس pudibundus.

in wool. If the *אִסְם* *جامد* is itself of that form, an adjective ending is added, e. g., *פְּחוּרָא* *table* gives a form *פְּחוּרָאָה* *money-changer* = *שׁוֹלְחָנִי*. But, in most cases, to the given form is added the ending *אִי*, which is nothing but the final syllable of *ל"י* forms of *קְטוּלָא*, leaving the original form of the word as much as possible unaltered. Thus, *אֶהְלוּיָא* *dealer in אֶהְלוּא* *Kali*; *אֶזְלוּיָא*, 'אִי, *dealer in אֶזְלוּא*, 'אִי, *spun yarn*; *אֶיִמְרוּיָא* *dealer in אֶיִמְרוּא* *lambs*, VL., B. B. 22a; *נֶפְטוּיָא* *dealer in נֶפְטָא* *naphtha*; *עֶמְרוּיָא* *dealer in עֶמְרוּא* *wool*, Alf. B. B. 22a; *עֶדְרוּיָא* *dealer in עֶדְרִי* (Assyr. *çudûru*) *fine garments*; *קְשׁוּתוּיָא* *archer, one that handles a קְשׁוּתָא* *bow*. The same principle is applied to *מִפְרָא* *ferry*, giving *מִבְרוּיָא* *ferryman*, A. Z. 65b (Raši, *ibid.* (אֶבְרוּיָא¹), for *עֶבְרוּא** would mean something else.²

אי, *ai*.—§ 952. The ending *ai* occurs in a limited number of nouns whose gender can rarely be determined from present data: *אִמְרוּיָא*, Assyr. *amurrû*, *west*; *כּוּרְכִיָא* *crane*, Assyr. *kurkû*; *נְדוּנִיָא* *dowry*, Assyr. *nudunnû*; *תּוּבְלִיָא* *rope*, Assyr. *tubalû*; *הוּקִיָא* *inference*; *הַבִּילִיָא* *interest*; *כְּנִיפִיָא* or *כְּנִיפִיָא* *assembly*; *מְדוּכִיָא* *pestle*; *סֶרְסִיָא* *servant*. A few other nouns occur with or without this ending: *אֶסְקִרְיָא* and *אֶסְקִרְתָא* *sail-yard*, *שִׁמְנָא*;³ *אֶשְׁפִּחָא* and *אֶשְׁפִּחִיָא* *swelling*; *דְּבוּרָא* and *דְּבוּרִיָא* *bee*; *מִזָּא* and *מִזִּיָא* *hair*; *מִסְתָּא* and *מִסְתִּיָא* *sufficiency*; *שִׁיפּוּצָא* and *שִׁיפּוּצִיָא* *repairing*.—*אֶרְעִי*, *עֶרְאִי*, *chance*, is Palestinian.⁴

אי.—§ 953. This ending serves to derive relative adjectives, appellative nouns, and gentilic adjectives from substantives, adjectives, and proper nouns. The masculine has mostly the forms *אִי־אָה*, *אִי־אָה* (at times contracted to *אִי־אָה*),⁵ *אִי־אָה*; the feminine, *אִי־אִית*, *אִי־אִית*, *אִי־אִית*. The masculine *אִי־אָה* is rare.

¹ Cf. *מִרְהָשָׁן* = Assyr. *arabšamnu*; *אֶרְס* = Tña. *marzi* *poison*; *מְזוּלִיָהוּ* = *אֶזְלוּיָא* VL., Pes. 40a; *אֶנָּן* = Eth. *manana* (§ 866).

² In later literature we find an affirmative *יִי* attached to proper names, as *אִי־סְקוּרִי*, *מְשׁוּרִי*, which is of Persian origin. Cf. about this termination Nöldeke, *Pers. Studien*, I, 4 sq.; Poznański, *REJ*, XXXIV, 161 sq.; Steinschneider's *Hebr. Bibliogr.*, IV, 20, 153.

³ For *אֶסְקִרְיָא* we find also the form *קְרָאָא*, *קְרָאָא*, R. Nissim, *הַמְפָּתָח*, 3a, *Igg. Sertrâ*, ed. Neubauer, p. 14. This is the Hebr. *קָרַשׁ* (Ez. 27:6). The word goes back to *شَق* *be slender*, *شَق* *vibrate*, with various transpositions.

⁴ *אֶרְעִי*, *תִּנְיָא*, TG., ed. Harkavy, index.

⁵ Cf. § 83.

From **בָּרָא** *outside, country*, the adjective **בָּרָא**, **בָּרָאָה**, **בְּרִייתָא**, is formed. From **גִּינְתָא** *garden*, **גִּינְתָאָה** *gardener*; from **חֶקְלָא** *field*, **חֶקְלָאָה** *countryman*; from **אֲבוּלָא** *gate*,¹ **אֲבוּלָאָה** *gate-keeper*; from **קְרִיתָא** *city*, **קְרִיתָאָה** *townsman*; from **עֲלָא** *above*, **עֲלָאָה** (= 'iliāiā) *upper*; from **יְהִידָא***, **חֲכִימָא**, the forms **יְהִידָאָה** *sole*, **חֲכִימָאָה** *one pretending to be a scholar*; from **רֹמָא**, **בָּבֶל**, **רֹמָאָה**, **בָּבֶלָאָה** *Babylonian*, **רֹמָאָה** *Roman*, **פּוּמְבִדִּיתָא** *Pumbedithean*. In a few cases this ending is used interchangeably with *ān*; as **סָדָאָה** = **סָדָנָא** *maker of stocks*; **עָנוּתָאָה** = **עָנוּתָנָא** *modest man*. But more frequently both endings are combined. Cf. § 962.²

יִי, יִי, יִי.—§ 954. This affirmative occurs only before the feminine ending.

a) qatl: **אֲרִיתָא**, **אֲרִיתָאָה**, *bottom*, VL., Men. 11a; **עֲרִיתָא** *hornet*.

b) qitl: **בְּשִׂיתָא** *caper*; **בְּנִיתָא** *hair* (§ 809); **בִּיעִיתָא** *a kind of boat*; **עֲלִיתָא** *upper chamber* (= 'iliiīiātā); **שִׁיעִיתָא** *female*.³

c) qutl: **גִּידְרִיתָא** *fencing in*; **זִגְרִיתָא** *glass vessel*; **תֹּרִיתָא** *form* (§ 55).

d) q^eātāl: **נְעִמִיתָא** *ostrich*; **נַפְפִיתָא** *winnowing-fan*; **אֲמִצְעִיתָא**.

e) q^eātūl: **זְהוּרִיתָא** *crimson*; **סְרוּקִיתָא** *caravan of Saracenes*.

f) quttul: **זִיבֹרִיתָא** *wasp*.

g) qattal: **פְּבִרִיתָא** *sulphur*.

h) qūttāl: **חִינִיתָא** *white flour*; **תִּירִיתָא** *cypress*.

i) qittāl: **חִיפּוּשִׁיתָא** *scarabee*; **חִיפּוּשִׁיתָא** *scurf*.

j) maqtāl: **מִצְבִּיתָא**, **מִצְבִּיתָאָה**.⁴

k) maqtāl: **מִסְתֹרִיתָא** *reel* = **مُسْقَرَة** *skein*; cf. سفر VII.⁵

l) šaqtil: **שְׁעִמִּיתָא** *idiocy*.

¹ This word seems to be of Kushitic origin and identical with **אִיגְלָא**, **גְּלָא**. Cf. Nuba agil *mouth, entrance*; Kulfan ogul, awol, aul, *mouth*; Kafa kellō *door, gate*; Chamir bilā, mirā, *gate, door*; Amh. bārr *principal entrance*; Galla kellā *principal exit*, balbatā *door, gate*. From the last form may come **בָּבָא**.

² Notice here **מְנַבְרִיתָא**, **מְנַבְרִיתָאָה**, *stewardess*, 'Afar-Saho manāböytā, Tigre manābbet.

³ Assy. siništu. On the etymology cf. S. Arab. **سِنْق** = Hebr. **נִקְב**. On its synonym **שְׁרִיתָא** cf. Parisot in JA., IX^e s., XII^e t., 132 p.

⁴ **ציב** = Quara jāb *branch of tree, border of garment*; Amh. tāf *idem*.

⁵ **סִתָּר** = **سفر** as **سَم** = **فَم**, and as **תַּחַל** (in the Hebrew **תַּחְתָּלִים**) = **فَلَقَل** = **סִלְסֵל** *frizzle*. With **مَشْوَرَة**, **مَشْوَرَة** (Löw, *Aram. PN.*, 56), it has nothing to do.

ן.—*an*, *on* (*an*), *in* (*en*), *an*(?).—§ 958. These affirmatives are used:

1. To form from verbal stems infinitives; as צוֹרֶחָא *to cry*, VL., Ber. 20a; לְנַסִּינְהוּ *to prove them*, Yalq. Kings 199 = Sanh. 101b. From this develop the following classes:

a) Abstract nouns; as מִנְיָנָא *number*; פּוֹרְעָנְתָא *retribution, punishment*.

b) Adjectives; as דִּלְפְּנָא *blear-eyed*.

c) Nomina agentis with the sense of habitual action, occupation, etc.; as גִּזְלָנָא *robber*. This class is the most common.

d) Concrete nouns; as שְׁקִינָא *liquid*.

2. To change participles into appellatives, denoting habitual action; as מְדַבְּרָנָא *leader*.

3. To change concrete nouns into

a) adjectives and appellative nouns denoting the possessor of that which is denoted by the noun, with a magnifying sense; as שֵׁינָא *having large teeth*; בִּישְׁרָנָא *fleshy*;

b) adjectives possessing the quality of the noun; as חוֹלְעָנָא *crimson*;

c) another noun with a metaphorical expression; as מַעֲיָנָא *body, properly containing bowels*.

4. To change a proper noun into an adjective denoting relation to that noun; as קִיסְרָנָא *Cæsarean*.

5. To change an adjective into a noun; as הֶדְתָּנָא *something new*.

6. To strengthen adverbs and demonstr. pronouns; as לְקַמְן, דִּנְן, תַּמְן.

an.—§ 959. a) qatl: גִּנְחָנָא *goring*; עֲבִירָנָא *transgressor*; טִיירָנָא = טִיירָן *arrogant*, passing into ל"י; דִּקְנָא, דִּקְנָא, דִּקְנָא, *exact*, VL., Men. 29b; רִיחָנָא *fragrant*; עֵינָנָא *large-eyed*; מוֹחָנָא *pestilence*; אֹחָנָא, תֹּחָנָא, *station* (توى = اوى); אֶחָנָא; אִמְרָנָא *rebellion*, with prothetic vowel, or Aph'el? פִּגְנָא *potsherd*, cf. باغة *scale*, חספא and חספניתא (§ 963, note).

b) qatlat: רִיחָתָנָא *fragrant*.

c) qitl: אֶסְתָּן *north*; גִּירְסָנָא *acquisition*; מִצְרָנָא *boundary*; אֵילָנָא *tree*; תַּנְיָנָא *second*.

d) qutl: עִילְפָנָא *insult*; רוֹפְנָא *pomegranate*; פֶּלֶן; טוֹפְנָא *surplus*; סוֹגְנָא, סוֹגְיָנָא, *twig*.

e) qutlat: סוֹגְיָתָנָא *twig*.

f) qatal: **חֲדָתָנָא** *something new*, VL., B. B. 90b; **בּוֹצֵלָנָא**; **דִּיקָנָא** *bearded*.

g) qatalat: **עֵינוֹתָנָא** *modest*.

h) qatil: **שְׁלֵמָנָא** *virtuous*; **רֵבֶנָא**; **רִיקָנָא** *empty*; **עֵדָנָא** *time* (= *ua'idāna*).¹

i) qital: **מַעֲיָנָא** *body*.

j) qatil: **מָרָנָא** *master, lord*.

k) q^etal: **אַרְרִין** a kind of sword, properly *something made of metal*.²

l) q^etil: **אַרְרִין** *id.*³ By-form **אַרְרִין** (§ 36) = *Kafa arijo sword, dirk*.

m) qattil: **קַבְלָנָא** *possessor of tradition*; **רַחֲמָנָא** *merciful*.

n) 'aqtal: **אוֹרִיין** *teaching, knowledge*.

o) tuqtul: **תּוֹרְגָמָנָא** *interpreter*.

p) maqattil: **מַלְפָּנָא** *teacher*; **מְדַבְּרָנָא** *leader*.

q) maqtal: **מַעֲלָנָא** *entrance*; **מַפְקָנָא** *exit*.

r) maqtil: **מּוֹרִין** *teacher*.

s) maqtul: **מִצְוִינָא** *quarrelsome man*.

t) mataqtil: **מִתּוֹרְגָמָנָא** *interpreter*.⁴

u) qautal: **תּוֹלְעָנָא** *crimson*.

v) qalqal: **קַרְקָפָנָא** *big-head*.

w) qalqil: **זִלְזָלָנָא** *intemperate*.

x) qulqul: **קוּקְבָנָא**, Assy. *quqqubānu*, *craw*,⁵ **שׁוּמְשָׁמָנָא**, *ant*.

ōn, ūn.—§ 960. a) qat(i)l: **אֲבִשׁוּנָא** *parched corn* (*אבש* = *יבש*); **אֲלִינָא** *thumb*; **בְּרִינָא**, Assy. *barānu*, *outlaw, rebel* (*ברא* = *מרא*); **דְּבִרְוּנָא** *current*; **אַרְבּוּנָא** *defective sight*.⁷

¹ Intervocalic ע is weakened to א in **הָאִידָנָא** *now*.

² Eth. 'arar *lead, tin*; Tigré 'arēr *lead, tin*, 'arār *steel*, 'arēr *bullet* (lead or iron) **غَرَار** *point of lance, edge of sword*, **غَر** *metal bell*, **אַרְר** *pen*, originally *stylus*, TR., I, 31

³ All words of this form in the emphatic state are traditionally pronounced with שָׁנָא before נ; as **אֲבִשְׁנָא**, **אֲלִינְנָא**, **בְּרִינְנָא**, **דְּבִרְנָא**, **אַרְבּוּנְנָא**. This is evidently due to the retrogression of the accent.

⁴ The u-vowel is due to the following consonants as well as to the infinitive form sub o. Cf. Pal. Aram. **מְשִׁמְשָׁנָא**.

⁵ **קַרְקָבָנָא** HG. 522.

⁶ **בְּעִרְוּנָא** Igg. *Šertrā*, ed. Neubauer, p. 25, n. 10 = Pal. Syr. **ܠܚܝܬܐ**.

⁷ Bilin 'arāb *blind*.

b) qit(ta)l: בְּדִיחָה disgrace; עִוְרוֹנָה blindness; צְבָעֵינִין colored garments.

c) qutl: דְּרִבּוּנֵי goad-bearers; but more correctly דְּרִבּוֹנָי.

d) qattal: הַלְזוֹנָה snail.¹

in.—§ 961. a) qatl: אֲחֵרִינָה, אֲחֵרִינְתָה, contracted to אֲחֵרִינָה, אֲחֵרִינְתָה,² another; הֲדַרִּינְתָה swindler; יְרֵדִינָה rose-bush; פֶּרֶשִׁינָה? horse-bean; צַפְדִּינָה tooth-ache.—סִכְיִנָה knife.—זִוְקִינָה swollen; plur. בּוֹצִינֵי young pumpkins, C. MS., Meg. 12ab (voc.); אֲחִוִּינָה = אֲחִוִּנָה kindling-wood; קְרִינָה, جَرَّال, Assy. karānu, wine.³—פַּרְצִינָה (= parçinda = parçintā).⁴

b) qutl: הַרְסִינָה acquisition; טוֹבִינָה happy; קוֹפִינָה hole; שׁוֹרְבִינָה, שׁוֹרְ, صُرَّ, Alg. Arab. سُرَّ, Assy. šurmēnu, cypress.

c) maqattil: מְרַבֵּינָה educator.

d) qalqal: שׁוֹשְׁבִינָה bridegroom's friend, שׁוֹשְׁבִינְתָה bridesmaid, Assy. susabīnu; cf. שִׁינָה god-father, שִׁינָה god-mother (√ שבב = שָׁבַב, § 858).

ר.—§ 962. עֵכְבְּרָה mouse.⁵

DOUBLE AFFIRMATIVES.

§ 963. With the exception of the few examples given below, double affirmatives occur only with the feminine ending.

¹ This word denotes five different species. Cf. Epstein, *Bêth Talmud*, V, 299 sq.

² This must not be confounded with Hebr. אֲחֵרִית, which is of a different formation. For אֵיקָה after י confer דָּגַשׁ.

³ √ כרם = כִּרְם, whence also kirē, qirē, groves. For a similar phenomenon, where מ is retained in the cognate languages, while having become נ in Assyrian, cf. תַּמְזַר = du'uzu.

⁴ √ کرس kernel, fruit-stone, is that which is cut out. Of the same origin is probably the כ in Hebr. סָרְפֶד and רִפְסוֹדוֹת. The last word Gesenius' *Thesaurus* connects, probably correctly, with رَمَث. For the variety of sibilants cf. Yemen Arab. رَمَص, Eth. rames; for interchange of מ and פ cf. عَمْرَأ = عُفْرَأ = طَرْمَس = طَرَفَس. But these words may be loan-words from Kushitic, where the feminine ending ad instead of at is common.

⁵ √ عكب be thick-set. The mouse is frequently called by a name denoting this quality and is, therefore, frequently synonymous with muscle. Cf. رَكِين firm, solid, كَيْن mouse; عَضَلَة muscle, عَضَل field-mouse, فَار muscle, mouse; hence medieval Hebr. עֵכְבְּרָה muscle. The same connection between muscle and mouse is found in some Indo-European languages. Cf. Kluge, s. v. Maus.

a) *anī*: פִּלְנִיָּא; גְּמִלְנִיָּא *large-sized*; דִּבְשָׁנִיָּא *honey-like*; חֲסִפְנִיָּא *scurf*, scaly appearance of the skin.¹

b) *inī*: מַהֲיִנִּיָּא *indication*; פִּילְנִיָּא = פּוֹלְנִיָּא *anemone*; plur. כְּלִנִּיָּא *TG.*, ed. Harkavy, § 352 (voc.).

c) *anû*: עֲנוּתִיָּא *modesty, meekness*; רַבִּיבִיָּא *greatness*.

d) *inû*: פְּרִיעִיָּא *fruit-stone*.

e) *anai*: plur. דְּרִבְנֵי *goat-bearers*.

f) *inai*: יְרִינֵא *skilled in calendation*.

g) *aiû*: אַרְמִיָּא *paganism*; תִּלְמִיָּא *something furrow-like*.

h) A few words are pronounced with שׁוּא before נ, e. g., מַחֲזִנְא *one from Mähôzâ*. Whether originally so?

V. DIPHTHONGIZED FORMS.

1. DIPHTHONG IN THE FIRST SYLLABLE AND SHORT VOWEL IN THE SECOND.

§ 964. a) *qautal*: מִזְרָא *threshing-sledge*; דִּוְחָלָא = דִּוְחָלָה *mule*; תוּלְעָא, תֻּעַל, *worm*.

b) *qaital*: דִּישָׁרָא = דִּוְסָרָא.

2. DIPHTHONG IN THE FIRST SYLLABLE AND LONG VOWEL IN THE SECOND.

§ 965. a) *qautal*: שׁוּפְרָא; שׁוּתְפָא (§ 23c).

b) *qautil*: מִזְרִיקָא; מִזְרִיקָא.

c) *qaitil*: [פִּי־לִיל Zeb. 118b; proper noun?]²

d) *qaitûl*: סִיבִּירָא *cupping*; שׁיפִירָא = שׁוּפְרָא.

3. DIPHTHONG IN THE SECOND SYLLABLE.

qutail.—§ 966. אִזְיָלָא *gazelle*; עִילִיָּא *youth, young man*; plur. עִילִיָּי, and with disregard of grammatical form, עִילִיָּי, Zeb. 116b and Raši *ad loc*.

NOTE.—There are some words which are spelled like those above, but probably do not belong here; e. g., אִזְרִיָּא = אִזְרָא

¹ חֲסִפְנִיָּא = חֲרִסְפִּיָּא = חֲרָשָׁף *scratch, peel*, etc. Hence חֲרָשָׁף = חֲרִסְפִּיָּא *scale*, חֲסָפָא *potsherd*, properly *chipping*, חֲשִׁיפָא *worn-out garment*, whose nap is scratched off. Assy. haḡbu is loan-word. Similar development: בָּגָא, בָּגָא, *scale*, פִּנְנָא *potsherd*; חֲרָשָׁ, חֲרָשָׁ, *scurf, potsherd*, חֲרִישָׁ *fine linen*, whose nap is gone. Cf. also Hebr. dict. s. v. קִשְׁקֶשֶׁת.

² שִׁי־לִיל = שְׁלִיל.

rice; רומיחא = רומיחא *speer*; בוטיחא (§ 866). The second vowel in the first two is probably a helping vowel to ease the collocation of difficult sounds. Cf. a similar helping vowel in אבידיחא, עבידיחא (§ 833, n. 1). Similar formations in Hebrew and Pales-tinean Aramaic, belonging to various forms, are: בודידה, שומירה; דווינה, כוויבא, זוניבה. Pal. Syr. ممص, ممص, etc.

VI. REDUPLICATED FORMS.

qalqal and similar forms.—§ 967. אוּקְרָא *net*, Assy. huḫaru;¹ אֶסְפָּחָא *lucern*, shortened to אֶסְפָּחָא (VL., Sanh. 74b, 93a, Yalqūṭ Dan. 1060) = فَصَصَة, فَصَصَة;² בְּרִיחָא, בְּרִיחָא *clod*, shortened to בְּרִיחָא VL., Succā 26a; cf. Eth. g^uaḡg^ueeḡ and Maltese ġrix; דַּשָּׁא *door, gate*, Amharic daḡ, Eth. dēdē; דִּידְבָּחָא, דִּידְבָּחָא, *fly*; דִּקְדָּקָא *tow*; plur. דִּרְדָּקִי *young children*, דִּקְדָּף *broom*; טַאטָא, טַאטָא, *star*; טַלְטַל *talent*; לִילְיָא *night*, SM. No. xxv (voc.); מִינְיָא *mint* (= מַעֲנֵינָא); סַאטָא, סַאטָא, *awn* = شَعَاع (§ 794a); סוּסָא *horse*, Eg. Arab. سيسي *pony*; צִילְצִילָא, צִילְצִילָא, צִילְצִילָא, *turtle-dove*; קִילְקִילָא, קִילְקִילָא, קִילְקִילָא, *heap of refuse*, Tñā. qulqulet *declivity*;³ קַרְקָא *jar*; קַקְרָא (= קַקְרָא) *throat*; קַרְקָא *head*;⁴ שִׁילְשִׁילָא, שִׁילְשִׁילָא, שִׁילְשִׁילָא, *chain*.

¹ Cf. § 77.

² Cf. פֶּסְפִּיסָא (Löw, *Aram. PN.*, p. 96). The פ became א through ר (cf. وقرف = فقر = Eth. qazēma *hymn*, Tigré qonne = fanfane), or it was mistaken for the Egyptian article and dropped (cf. Vollers, *ZDMG.*, L, 617, 654). The fact that اسپست makes sense in Persian need not prove more its Persian origin than our “sparrow-grass” the English origin of “asparagus.” فَصَصَة is a transposition of صَفَصَفَة, etymologically the same as Hebr. צַפְצַפָּה, whose verbal stem is found in Eth. safafa *abound*. סִרָה *reed* may also belong here.

³ Halévy compares קִילְקִילָא with Assy. kigallu *lowland* (cf. Muss-Arnolt, *A Concise Dictionary of the Assyrian Language*, s. v.).

⁴ ¼ / قف = قذ = قف. For interchange of ف and ذ cf. فكَر = ذَكَر. The primitive meaning was evidently *hollow out*; hence the correlative *be convex*. This explains all the derivatives of the root. The first meaning appears in قَفَّة, قَفَّة, *basket*; קִיפָּא, קִיפָּא, *cupola*; قَف, قَف, *hole of the axe*; קוד, קוד, *pot, bowl*; the second, in קִיפָּא, קִיפָּא, *cupola*; קִיפָּא, קִיפָּא, *occiput*, whence the denominative قَفَا *be behind, follow*. קִיפָּא, קִיפָּא, *head*; קִיפָּא, קִיפָּא, *elevation*, קִיפָּא, קִיפָּא, *ascend a mountain*, קִיפָּא, קִיפָּא, *high top*; קִיפָּא, קִיפָּא, *occiput* = *qedqedti (§ 36).

qulqul and similar forms.—§ 968. **בִּילְגִלְתָּא**, **בִּילְגִלְתָּא**, *skull*; **פִּירְפְּנָא**? *crocus*; **קִדְקִדָּא** *elevation*; **קִירְקִיר** *raven*; **שִׁמְשָׁמָא**, *sesame*.

qalqāl, qalqīl, qalqāl.—§ 969. **בִּירְבִּירָא** *briar*; **בִּירְבִּירָא** *bad thoughts* (√**הִרְבַּח**); **בִּירְבִּירָא**, **בִּירְבִּירָא**, and similar forms; **לִיבְבָא**, *chain*.

qataltal and similar forms.—§ 970. **בִּירְבִּירָא** *trumpet*; **בִּירְבִּירָא**, and shortened: **בִּירְבִּירָא**, **בִּירְבִּירָא**, **בִּירְבִּירָא**, *frog* (√**עָרַף** = **עָרַף** = **עָרַף**). (√**עָרַף** = **עָרַף** = **עָרַף**).

qutāltil and similar forms.—§ 971. **בִּירְבִּירָא** = **בִּירְבִּירָא**; plur. **בִּירְבִּירָא** = **בִּירְבִּירָא**.

qatqāl, qatqīl.—§ 972. **בִּירְבִּירָא** *lizard*, **בִּירְבִּירָא**. Cf. Maltese *bazuga bogaraves*, *zibbūgi olive-colored*. **בִּירְבִּירָא**, **בִּירְבִּירָא**, *squirting*.

qatlāl.—§ 973. **בִּירְבִּירָא** *clue, skein*, plur. **בִּירְבִּירָא** *Yalqūt Ps. 862 = Hull. 60a (§ 81)*; **בִּירְבִּירָא** *rich landlord*; **בִּירְבִּירָא** *infernal liar*.

qatlīl.—§ 974. **בִּירְבִּירָא** *stomach of an animal*; **בִּירְבִּירָא** *pullet in the egg-shell*; **בִּירְבִּירָא**.

qatlāl.—§ 975. **בִּירְבִּירָא** *scare-crow*; **בִּירְבִּירָא**, shortened to **בִּירְבִּירָא**, **בִּירְבִּירָא**, *young man*; **בִּירְבִּירָא** *chum, crony*; **בִּירְבִּירָא** *emotion*; **בִּירְבִּירָא** *Assyr. suluppū*.

qutulāl.—§ 976. Plur. **בִּירְבִּירָא**.

VII. INFIXES.

§ 977. The infixed elements are: **ב**, **מ**, **נ**, **ס**, **פ**, **ר**, **ש**, **ת**. Some of these infixes have arisen from syllabic metathesis, others from resolution of doubling; still others come from verbal forms

¹This word is given by the Syriac dictionaries sub. **בִּירְבִּירָא**, but it belongs to **בִּירְבִּירָא**, a by-form of **בִּירְבִּירָא**. Cf. **בִּירְבִּירָא** *hang down loosely*.

²This is Tigrē *esbilō* = Bilin *šbilō small intestines*.

³√**רָצַץ** *lay an egg with one push*. Cf. **בִּירְבִּירָא** *to bring forth a child with one effort* and **בִּירְבִּירָא** *foetus*.

⁴√**רָצַץ**, **בִּירְבִּירָא**, like **בִּירְבִּירָא**, denotes various animal sounds. **בִּירְבִּירָא** = **בִּירְבִּירָא**. Cf. Alg. Arab. **בִּירְבִּירָא**, *ring-dove*, properly the cooing bird.

⁵The variant **בִּירְבִּירָא**, which has misled our lexicographers, is not **בִּירְבִּירָא**, but **בִּירְבִּירָא** *female companions*.

retaining סימני הבנין, as the Hebrew grammarians would say. Every case has to be judged by itself.

ב, מ, פ.—§ 978. צִלְבָּחָא, צִלְבָּחָא, *eel*, וְחֶסֶן, אֶמְפִּיָּא; Maltese *sallur*, σάλουπος (Dozy, I, 673);¹ גִּלְמִישָׁא; עֶרְקוּמָא, עֶרְקוּב, cf. עֶרַף *mountain-path*; פֶּרְצוּמָא wine made of פֶּרְצִי *grape-stones*; טִלְפָּחָא, טִלְפָּחָא, *lentils*.³
נ.—§ 979. בִּנְדָלִית *left-handed, ambidexterous, bustrophedon*;⁴ גִּרְנָא = גִּרְנָא *rim*; גִּרְנָא *hard clod*; זִרְנָא, זִרְנָא

¹ The word seems to be Semitic. √ *צל* means *smooth*, hence *hard, bald, without vegetation*. Here belong צִלָּא *tanned hide*, صَلَع be smooth, أَصْلَع snake, صَلَد smooth, صَلَع = صَلَع = صَلَع shave the head, סֶלַע = סֶלַע rock, صَلْفَاءَ rock, صَلَع = صَلَع = صَلَع shave the head, smooth. On interchange of ח and כ cf. Assy. *la bāru grow old* = לְבַם; شقم = شقم be red; تسلبحت snorting. Cf. Berber, سحيح.

² גִּלְמִישָׁא is connected with גִּלְמִישָׁא and גִּלְמִישָׁא. The explanation of these words, being too long for a footnote, will be given elsewhere. Secondary מ is also found in Hebr. חרמש, which belongs to חָלַשׁ *cut with a sickle*, going back ultimately to חָשׂ; in חֲרָשָׁה = חֲרָשָׁה *electron*, alloy of four-fifths gold and one-fifth silver, = Somali *asli amber*. Besides Eg. *asem* and Assy. *ešmarû*, quoted by the dictionaries, belong here Galla *asamaru abbelire* and Arab. حَسَن and عَسَل *honey*. חֲשָׁמֶל means originally a *honey-colored substance*, be it metal or some other material. Finally in סֶמֶדָר, = سمران, which denotes a certain stage in the growth of the palm. Names applied in the North to the vine are given in the South to the palm. Cf. אֶתְכַּל אֶשְׁכּוּל. בִּשְׂרָא, בִּשְׂרָא, and صُنْكُؤ, صُنْكُؤ, and صُنْكُؤ *fig-tree and wine*. For סֶרֶד = סֶרֶד cf. Barth, *ES.*, index. For meaning cf. Galla *seredó green*.

³ √ *צל* = *צל* = *צל* = *צל* denotes the dirty brownish, greenish, livid, or grayish color of animal and vegetable matter. Hence טִלְפָּחָא *milt*, טִלְפָּחָא *coffee-grounds*, טִלְפָּחָא *Lemnaceae*, טִלְפָּחָא *Mnium*. Denominative: בִּלְטָחָא *flatten something convex, i. e., give it the shape of a lentil*, فَلَطَحَ *flatten like a cake*; hence طَلَفَمَ *make thin or fine* and its ضَدَّ *stout, big*. From the last we get the shortened verbs طَفَلَ, طَفَلَ, طَفَلَ. Eth. *ṭaflaḥt something round and flat*, a silver coin; hence shortened ṭaḥala *flatten*.

⁴ בִּנְדָלִית *left-handed* = בִּנְדָלִית, בִּנְדָלִית (§ 842d) *left-handed, ambidexterous* = אֶדָלִית *ambidexterous*; cf. Eth. *g^uadalaḡi defectu laborans*. אֶדָלִית stands for אֶדָלִית. The

hose; ¹ יִרְנָקָא or יִרְנָקָא *wine flavored with herbs*; סְבוּנָאָלָא *load, burden*, VL., R. H. 26b; סְרוּנְבִי (شرق √); פִּשְׁתְּקָצָא = פִּשְׁתְּקָצָא (§ 980).

הַלְקוֹסְתָּא, הַלְקוֹסְתָּא (= אֶסְנָא); § 980.—שׁ, הִי־בֹנֶה *hip-bone*; קְלִיבֹנְתָּא *comb*; סְרִיקוֹתָא = סְרִיקוֹתָא; סְלִיקוֹתָא = סְלִיקוֹתָא *she-raven* (فقس, فقس), literally *the egg-breaking bird*; ? פְּרוֹמִישָׁא *service-tree*.³ Cf. כְּמוֹס *fig-tree*, but Dozy has كَطُوس!

7.—§ 981. אַרְזִילָא, אַרְזִילָא, *hammock* (עֹל);⁴ *gazelle*; גַּרְדִּימָא *stump*; גַּרְמִידָא *cubit*; הַרְגָשָׁא *couch, bed*, Eth. med qās; תַּרְפִּישִׁתָּא *scabs*; ? טַרְפִּישָׁא = قَنْبَرَة, with dissimilation of last stem-consonant;⁵ פּוֹרְסִיָּא *arm-chair* (quttal); מַרְגְּנִיתָא *pearl* = Eth. mōgart *precious stone*; מַרְזִיבָּלָא, زَبَل, *palm-mat*; סַמְרִטֻטָּא, سَمَطَاط, *rag*; עֲרִיטִיפָּא *naked*; קוֹרְפָּדָא, קפוד =

ج (= *dẓ*) loses its *ẓ* before ج and ح and ج and ح are transposed. *✓* جزل *to cut*; cf. Italian *manicino*. On the connection between left-handedness and ambidexterity cf. عَسِرَ, which means both. Hence حَزَلَ *to grab with both hands, rob*, and جَزَلَ *give with both hands, be generous*.

¹ Cf. Assy. *zuriqāti* implements of irrigation, زَرَّاقَة watering-pot, زَرْزَوْق rivulet, زَرْزَوْقَان watering-machine, Eg. Arab. دَوْق long-necked water-bottle.

² Cf. ZA., VII, 179 sq.; ZATW., XVII, 351.

³ Cf. *איסמלקי* *Italian, VL.*, 'Er. 64b, פסתקא (= פתקא) *Igg. Šeritā*, ed. Neubauer, p. 31; *אִסְתַּסְקָא* *אִסְתַּסְקָא* *ibid.*, p. 44 (but this may be an istaph'al form). Here probably belongs *עשתרת* *Ištar*, *عتر*, goddess of sexual lust. *عز* (§ 793, n. 1) *rough, strong, passionate*, hence *fruitful*. From the idea of fruitfulness and plenty we have *عتر* *kid*, *عتر*, Eth. and dialects 'atar *beans, peas, grain*, Hebr. *עֲתָר, עֲתָרָה, עֲתָרָה*, *abundance, increase*. *עטר* *kid* and *capers* may contain the idea of sexual passion; cf. Hebr. *עֲתָרָה*, the goat being known for lustfulness, and the capers may have been used as an aphrodisiac. *עשתרות* *צאן* may be identical with *עטר* *kid*. Cf. also Skipwith, *JQR.*, XI, 256.—From such a form as *סלוקוסתא* has probably developed the Syriac independent suffix *—סב*.

⁴ For the double treatment of the last stem-vowel cf. Hebr. כְּרַמְלִית with כְּרַמְלֹ.

⁵ The etymology of this word is not certain. It has two series of synonyms. On the one hand, אֲצַבֵּעַ, חֲצֵרָא, אֲבִנְחָא; on the other, יוֹתֶרֶת and زِيَادَة. It may go back to טַפֵּשׁ as well as to طَرَف.

⁶ It is, however, not impossible that the stem is **כרב**, since **כרב** = **קבר**. Cf. Tña. k^uorebtā *hill*. But cf. the spelling of **קר פִּלְתָּאִי** *crested* in Jellineck's **בית המדרש**, VI, 109.

ח.—§ 982. אַחַבְלָא *cluster* (§ 790, n. 1); זִבְטָא (§ 56);¹ צַעֲתִירִי, צִיתִירִי, *savory*, VL., Sabb. 128a.²

VIII. PLURICONSONANTAL.

§ 983. אֲחֻרְשָׁנָא, אֲחֻרְשָׁנָא Assy. ahursanu;³ אֲמַרְפָּלָא or אֲמַרְפָּלָא, Assy. abkallu; אֲרִיִּיךְ, Assy. urmabhu (= urvabhu), *great lion*; אֲרִיִּגָּלָא, Assy. dimgallu (§ 50); אֲרַמְלֵתָא Somali *armali widow*;⁴ הָרְדִּילָא *mustard*; כֶּרְפֶּסָא, פֶּרֶפֶסָא *lean lamb*; שִׁרְקָפָא, שִׁרְקָפָא, *nest*; תַּרְנֻגָּלָא, תַּרְנֻגָּלָא, Assy. tarra-nugallu, a compound of tarra *hen* and nugallu *king*;⁵ תַּרְנֻגִּילָתָא. Here belongs also אֲרִיִּיתָא *lioness*, from a stem אֲרִי, אֲרוֹ;⁶ נֹחַתִּימָא *baker* = Assy. nu-ḫatimmu.⁷

APPENDIX.

HYPOCORISTIC ENDINGS.

§ 984. Proper nouns end in יָא, אֵי, אִי or יִי, וִי or יֵי, and אָא. *E. g.*, מִשְׁרַיָּא, רְהוּמָא, אֲשִׁי or אֲשִׁי, אִיכִי, אִיבִי, אִיבִי, אִיבִי, אִיבִי, אִיבִי (for חֲנָא, § 794). Most or all of these endings occur also in the other Aramaic dialects and in Hebrew-Phenician.⁸ In Amharic we find the endings *e*, *u*, and *o*.⁹ The origin of these endings is still unknown.

¹ The Ma'lala dialect still retains the ע in זִבְטָא.

² צַעֲרֵי. Cf. أَمْرٌ صَعَاتِرٌ *difficulties, unpleasant things*, Maltese santra *trouble-some*; also نَدَغَ = صَعَتَ بَرِّي and نَدَغَ = צַעַר *offend with words*.

³ The word seems to be a compound. The first half seems to contain Eth. aḥr *ram*, Amh. aḥrā *male*, aḥrē *wild beast* = Eth. aḥrē, our אֲרִיָּא and אֲרִיָּא. In the Kshitic languages the word, under various forms, means *son, daughter, child, youth, husband, man*. What is the other element?

⁴ armali is a compound of (w)ar+ma+li *husband+not+having*. The Kunama drops the last element and says ermatā *no+husband*. To the Somali form go back أَرْمَلَةٌ, אֲרַמְלֵתָא; to the Kunama form, Phenician אֲרַמְלֵתָא.

⁵ Cf. Oppert, ZA., VII, 339. Is modern Arab. تَرْغَلَةٌ *turtle-dove* connected with this?

⁶ אֲרִיָּא *stable* is probably connected with this stem, meaning originally *the place for the animals*.

⁷ Cf. Zimmern, ZDMG., LIII, 115; Halévy, Rev. Sem., 1899, pp. 278 sq.

⁸ Cf. Hoffmann, Ueber einige phöniz. Inschriften, p. 34; Renan, RÊJ., V, 161 sq.

⁹ Cf. D'Abbadie, Dict. Amar., s. v. gābrū (col. 847).

GENDER, NUMBER, AND STATE.

§ 985. There are two genders, masculine and feminine; two numbers, singular and plural;¹ and three states, absolute, construct, and definite.

§ 986. The feminine ending, if the word-stem end in a consonant, is *at*, if in a vowel *t*; *e. g.*, בָּאוֹת (§ 798*b*), מְלָכֹת. The feminine ending has sometimes the force of a diminutive; *e. g.*, פְּתוּרְתָא *small table*.²

§ 987. The absolute and construct states occur but seldom, the definite state, having lost largely its original determining force, being used instead.

§ 988. The termination of the definite state is usually אֶ־, rarely הֶ־; in a few cases, with 'imālè, יֶ־ (§ 69).³ The ending יֶ־ occurs only in the following adjectives: אֲדָרְיָי, אֲנִפְמָי, זֹטְרָי,⁴ זֹטְי, זֹטְרָי, אֲנִפְמָי, אֲדָרְיָי, and הֲרָי, הֲרָי, הֲרָי, סוּמְקָי, רַבָּי, and in the noun בְּרִיקָי or בְּרִיקָי *cataract of the eye*.⁵ Some of these words occur also with the regular ending אֶ־.

PLURAL TERMINATIONS.

1. *Masculine Endings.*

§ 989. *a*) The usual endings of the masculine plural are: *abs. st.* [יֶ־], *ctst. st.* יֶ־, *defin. st.* יָ־. *E. g.*, גְּבֻלָּיִן, גְּבֻלָּיִן Sanh. 26*a*; שְׁטֵי *sixty* (§ 136); רְשֵׁינָי Sanh. 46*b*; זִנְיִ *ibid.* 29*b*. In a few cases the ending יֶ־ is diphthongized: נְשֵׁי *VL.*, Zeb. 112*b*, נְשֵׁי *VL.*, Sabb. 148*a*.⁶ In some other cases יֶ־ is written for יֶ־, the הֶ־ being added to show that the pronunciation is *e*, not *i*. This is quite common in later literature. *Cf.* בִּישְׁתִּיהָ Sanh. 7*a*, אֲוִרְהִיהָ, *ibid.* 109*a*.

b) Not infrequently the ending of the definite state of the singular is retained before the plural ending. *E. g.*, יְהִירָאִין *M. MS. Meg.* 14*b*, חֲמֵרָי *VL.*, Sabb. 110*a*, לִישְׁנָי *Keth.* 91*a*, תְּלָאִי Sabb. 110*a*. In some cases it is doubtful whether we have to read יָ־ or יֶ־. For nouns of the form קְטוּלָא *cf.* § 847.

¹ For remnant of dual *cf.* תְּרִין, מֵאֵתִין.

² *Cf.* also *TG.*, ed. Harkavy, § 34, and Guidi, *Gram. elem. della lingua amariña*, 16*c*.

³ On the nature of the ending אֶ־ *cf.* Barth, *AJSL.*, XII, and Lindberg, *Vergl. Gram. der Semit. Sprachen*, I, 96 *sq.*

⁴ *Cf.* זִטְרָי *HG.* 526.

⁵ *Cf.* מִלְחָי = מִלְחָא *TR.*, II, 23, כּוּלִי יוּמִי *the whole day*, *HG.* 221. *Cf.* also שְׁעָי = שְׁעָא *wax*, *TR.*, II, 58; תְּלָי *three* (p. 43, n. 1), רוּמִי *light*, הִשְׁטָרֹת *ed. Halberstam*, p. 46; כְּמִי *some*, *Igg. Šertrā*, ed. Goldberg, p. 33, כְּמִיהָ *ibid.*, ed. Neubauer, pp. 23, 44. The הֶ־ shows that the pronunciation was צִרִי. *Cf.* § 989*a*.

⁶ Notice כְּלָלִין *Igg. Šertrā*, ed. Neubauer, p. 28.

c) Very seldom we find the ending נָאִי, נָאִי. The following are all that occur: גִּסְפָּנִי Še'el. § 92 = Hull. 17b;¹ נָנְאִי = נָאִי = stocks, Pes. 28a; סִמְנֵי B. M. 85b, סִמְנֵי VL., *ibid.*;² סִקְבֵי 'Arūkh, Sanh. 98a; צִפְרֵי Gitt. 70a.³ In words with this ending occurring only in the plural it is sometimes doubtful whether the singular ended in נָאִי or not; e. g., שׁוּפְטָנִי, צוּרָנִי.

2. Feminine Endings.

§ 990. a) The usual endings of the feminine are: *abs. st.* נָ, *est. st.* תָּ, *defin. st.* תָּא. E. g., בָּנִי daughters; דְּמֵעַ tears, Sabb. 33b; מְקוֹמֵי places.

b) Not infrequently we find the double plural תָּן, תָּין, תָּי. E. g., בָּנֵת Meg. 14b; צְנִיעָתָן Sabb. 140b; שִׁידָתָין VL., Pes. 111b; חֲיוּנָתָי VL., Sabb. 110a; נְבִיאָתָי Meg. 14b.

c) In a few cases the plural ending is attached to the ending of the singular; e. g., שְׁמֵעָתָא traditions, שִׁפְתָּא lips.⁴

d) The endings וְתָא, וְתָא (וְתָא), which are regular in feminine nouns from ל"י-stems, are also taken by the following nouns:

a) Nouns ending in וְתָא, וְתָא, וְתָא; as אֶחָדָא localities, בְּשִׁירָתָא capers, קְדָמִיָּתָא first, from אֶחָדָא, בְּשִׁירָתָא, קְדָמִיָּתָא.

β) Masculine participial nouns from לו"י; as אֶחָדָא, אֶחָדָא, מְרִיאָא, רִעָא, אֶסְיָא, מְרוּתָא.

γ) A number of other nouns, with or without feminine ending in the singular, which cannot be classified; as נְהִירָא, חֲבִירָא, from נְהִירָא, חֲבִירָא. Cf. § 992.

δ) A few nouns ending in a labial show in the plural the ending וְתָא instead of וְתָא, וְתָא: אֶבְרָתָא fathers, parents, אֶמְרָתָא mothers, אֶמְדָּתָא maid-servants, אֶמְקָתָא cubits, אֶטְמָתָא, אֶטְמָתָא, flanks, שְׁמָתָא names.

ε) In a few cases it is impossible to decide whether the plural ending is וְתָא, וְתָא or וְתָא, וְתָא, אֶבְרָתָא or אֶבְרָתָא, E. Y., A. Z. 29a, פְּרָשִׁיּוֹתָיְכוּ or פְּרָשִׁיּוֹתָיְכוּ, Ber. 8b, תְּקוּפּוֹתָא or תְּקוּפּוֹתָא, Hull. 60b.⁵

¹ גִּסְפָּנִי, 'Ānān, MWJ., 1893, p. 226.

² סִמְנֵי JQR., IX, 701.

³ שׁוּפְטָנִי TG., ed. Harkavy, § 550, תּוּלְפָאנִי *ibid.* רִבְנָן is Palestinian.

⁴ אֶחָדָא HG. 140; מְסִכָּתָא *ibid.* 285; הִילְכָתָא הַדָּן Ig. Šertrā, ed. Neubauer, p. 19. From these forms we get a singular with two ת's: שְׁמֵעָתָא Še'el., § 8; בְּרִסְתָּא Sabb. 134a.

⁵ בְּנוֹתֶיהָ his daughters, Hal. Pes., § 88.

טִיבוֹתֵיךְ—טִיבוֹתָא
 אֵי, יֵין—טַפְשָׁא
 אֵין, יֵין—יְהוּרָא
 פּוֹדְנֵיִתָּא—פּוֹדְנָתָא
 פִּי—פּוֹתָא
 פִּילִי—פִּילָתָא
 פִּלְמִי—פִּלְמָתָא
 פְּנִישְׁתִּי—פְּנִישָׁתָא
 פִּסְתָּתָא, יֵתָא, יֵתָא—פּוֹסְתָא
 יֵתָא, יֵתָא—פִּרְסָא
 יֵתָא, יֵי—פִּרְעָא
 לִיבְנִי—לִיבְנָתָא
 לִילִי—לִילָא at night, יֵתָא,
 תָּא¹
 אֵי, יֵתָא—מְגִילָתָא
 יֵי, יֵתָא—מְזוֹזָתָא
 חֲצֵל = חֲצֵל) יֵתָא—מַחְצֵלָתָא
 מִילִי—מִילָתָא
 מִסְכְּתִי—מִסְכָּתָא²
 יֵי, יֵתָא—מִצְוָתָא
 מִתְנִיתָא, מִתְנִיתָא—מִתְנִיתָא
 יֵתָא, יֵתָא—נְהָרָא
 יֵתָא—נִישְׁפָּתָא
 יֵתָא—נְחֵלָא
 סְאֵי, סְאֵין—סְאָה
 יֵתָא, יֵתָא, יֵתָא—סְמִיָּא
 אֵי—סְפִדְנָא

עֵינִין—עֵינָא eyes,
 fountains
 עַמִּי—עַמָּא gentiles
 יֵי, יֵי—עָרָא
 עִשְׂרֵי־יֵתָא—עִשְׂרָא
 יֵתָא, יֵתָא—פִּרְשָׁתָא (§ 989d),
 יֵי
 יֵתָא—פִּתְכָא
 יֵתָא, יֵתָא, יֵתָא—צִיבָתָא
 צִיבָתָא—צִיבָא
 יֵתָא, יֵין—צִיפָתָא
 צִיפָתָא—צִיפָתָא
 קִנְיָא, קִנְיָא—קִנְיָא
 קִצְצִי־יֵתָא—[קִצְצִי־יֵתָא]
 קִרְיָבָתָא—קִרְיָבָתָא
 יֵתָא, יֵתָא—horns יֵי—קִרְנָא
 corners
 יֵתָא, יֵתָא—[קִשְׁתָּא] date-
 stones
 קִתְּתִי, קִתְּתָא, קִתְּתִי—קִתָּא
 רַבָּתָא, רַבְרָבִי—great, רַבָּא
 teachers⁴
 רַבְרָבִי, רַבְרָבָא—רַבְרָבִי
 רִיחֵי, רִיחֵי—winds, spirits, רִיחָא
 sides רִיחָא
 יֵי, יֵתָא—רִיפָתָא
 רִשְׁוֹתָא⁵
 cf. § 881—[שִׁיבְלָתָא]

¹ לִילִי־יֵתָא SM. No. CLXXVIII.

² מִסְכָּתָא, מִסְכְּתָא, Igg. Šertrā, ed. Neubauer, p. 10; *ibid.*, ed. Goldberg p. 37; מִסְכָּתָא HG. 265.

³ Cf. Amariñña tāf, Quara jāb.

⁴ רַבְרָבִי Igg. Šertrā, ed. Neubauer, p. 21.

⁵ רִשְׁוֹתָא, רִשְׁוֹתָא, רִשְׁוֹתָא, Igg. Šertrā, ed. Neubauer, p. 33; *ibid.*, רִשְׁוֹתָא §C., V, 7, § 21. (183);

שְׁבִיתִי, שְׁבִיתָא—שְׁבִיתָא, שְׁבִיתָא	שְׁעִי—שְׁעִיתָא
שְׁבִי ¹	שְׁפִיתָא, שְׁפִיתָא—שְׁפִיתָא ³
שְׁדִירִי—[שְׁדִירָתָא]	שְׁאִי, יִי—שְׁקָרָא
שְׁדִירָתִין—[שְׁדִירָתָא]	שְׁאִי—שְׁקִירָא
שְׁוִרָא—שְׁוִרָא	שְׁאִי, יִי—תְּאֵלָא
שְׁמָא—שְׁמָא, יִי—שְׁמָא ²	תְּפִילִי—[תְּפִילָתָא] ⁴
שְׁמָתָא—שְׁמָתָא	שְׁאִי, יִי—תְּקִיפָא
שְׁנִי—שְׁנָא, שְׁנָא	תְּקִיפָתָא—תְּקִיפָתָא (§ 989d)

NOUNS WITH POSSESSIVE SUFFIXES.

§ 993. *1st person sing. com.*—a) With singular nouns: רִישִׁי *my head*, Ned. 50a; אִתְרִי *my wife*, *ibid.*; אַגְרִי *my wages*, B. M. 70a; חֵילִי *my power*, Meg. 16a.

b) With plural nouns: חַיִּי *my life*, Yômâ 13a; נְשִׁי *my wives*, Sanh. 38b; קְרִיבָאִי *my relatives*, B. M. 87a; אֶצְבָּעֵי *my fingers*, Ber. 56a; זְכוּרָתָאִי *my documents*, Ned. 27a; לְאַחוּרִי *ibid.* 50a.

§ 994. *1st person plur. com.*—a) With singular nouns: נַפְשֵׁין *our soul*, Ned. 25a; יָדֵן *our hand*, Pes. 50a; אֶרְעָנָא *our land*, M. MS. Ber. 58b.

b) With plural nouns: עֵילוֹן *upon us*, Men. 40a; תְּרוּיָן *both of us*, Šebu. 37b.

§ 995. *2d person sing. masc.*—a) With singular nouns: בְּרֵךְ *thy son*, Ned. 28b; לֵבֶךְ *thy heart*, *ibid.* 21b.

b) With plural nouns: בְּנֵךְ וּבְנֵתֶךְ *thy sons and thy daughters*, Ber. 56a; תְּפִילָּךְ *thy phylacteries*, *ibid.*

§ 996. *2d person sing. fem.*—a) With singular nouns: נַפְשֵׁיךְ *thy soul*, M. Q. 16b; לֶחְמִיךְ *thy bread*, Taan. 25a; סְעִידָתִיךְ *thy meal*, Ned. 24a; דְּבִיתְךָ *thy wife*, *ibid.* 13a.

b) With plural nouns: פְּרָעֶיךָ *thy legs*, Nāz. 24b; פְּשֻׁרֶיךָ *thy joists*, Taan. 25a; מְגִירָתֶיךָ *thy female neighbors*, Ned. 21a;⁵ חַיִּיכִי *thy life*, Yômâ 13a; בְּנֵיכִי *thy sons*, VL., Sabb. 151b.

¹ שְׁבִיתָאִי *Igg. Šertrā*, ed. Goldberg, p. 13; שְׁבִיתָאִי *ibid.*, ed. Neubauer, p. 13.

² שְׁמָתָא *ibid.*, ed. Goldberg, p. 2.

³ שְׁפִיתָאִי *HG.*, ed. pr., 2a; שְׁפִיתָאִי *SM*. No. 53.

⁴ Syr. ܦܬܝܠܐ. This is connected with Maltese *q a f l a* *string, tie, band, bond*, 'Afar-Saho *tufal yarn, bond, ribbon*. תְּפִילָּךְ mean properly *fillets*. The doubling of the ל may be due to the same law as in a form like גְּמָלִים, but is more probably due to a popular etymology, connecting it with תְּפִלָּה *prayer*, and differentiating it from תְּפִלָּה *folly*.

⁵ From the method of Talmudic spelling it does not seem likely that the ending could be רִיךְ. It is, however, possible that we have to read it רִיךְ, as with singular nouns.

§ 997. *2d person plur. masc.*—a) With singular nouns: ארעכון *your land*, Keth. 112a; אלהכון *your God*, M. MS. Sanh. 39a; לביתכו *to your house*, C. MS. Pes. 101a; פולכו *all of you*.¹

b) With plural nouns:² אלהיכו Sanh. 39a; רבותיכם *your teachers*, Gitt. 68b; רביכון *your teacher*, Ker. 6a (= רבונכון *TF. ibid.*); עבדיתכם *your doings*, Meg. 16a (§ 833, note); יומיכם *your days*, M. MS. Sabb. 136b.

§ 998. *2d person plur. fem.*—a) With singular nouns: No example.

b) With plural nouns: פנדיכם *your pots*, Pes. 30a; פרחיכם *your crumbs*, *ibid.* 110a; קדריכם *your pots*, C. MS. *ibid.*; תבלוניכם (= תבלניכם C. MS.) *your spices*, *ibid.* 110b; פומיכם *your mouths*, C. MS. Pes. 110a; גולתייכם *your clocks*, Bêḡā 38b.

§ 999. *3d person sing. masc.*—a) With singular nouns: פוליה, *all of it, passim*;³ ברי בר *his grandson*, Ned. 48b;⁴ דביתהא *his wife*, Sôtā 22b, 40a; דביתהו *id.* Ned. 23a; דיביתהו *id.* M. MS. Yômā 83b, Sabb. 151b; דביתהו *id.* VL., B. M. 84a; דיביתהו *id.* C. MS. M. Q. 9b;⁵ לביתיהו *to his house*, VL., B. B. 10a.⁶

b) With plural nouns: בניה *his sons*, Ber. 8a; ידיה *his hands*, *ibid.* 91a; טעמיה *his reasons*, Ned. 81a; עילוייה *upon him* (§ 80): כילוהו *his baldachins*, M. MS. Sabb. 138a; מצרנהי *its boundaries*, B. B. 68a; מעוריה *his belly*, Zeb. 5a; אפוי *his face*, M. MS. Ber. 56a; אפיה *ibid.* Sabb. 129a; דפני *his beadles*, Gitt. 34a.

§ 1000. *3d person sing. fem.*—a) With singular nouns: אבתרא *after her*, Meg. 7b; דעתה B. B. 151a; פתובתה B. M. 104b (פתובתא = כתאב, not = مكتوب).

b) With plural nouns: בניה *her sons*, Ber. 56a; בנותיה *her daughters*, *ibid.*; קריבה *her relatives*, *ibid.*; עילוי *upon her*, A. Z. 28a; מצרנהא *her boundaries*, B. B. 128a; שיבתהא *her woman-neighbors*,

¹ כון = כן = כא, as כון = כן = כא. שאלתך *your question*, TG. ed. Mussafia, § 42.

² Singular nouns with plural suffixes are classed here.

³ כול is not a plural, as given by the dictionaries. A plural of *all, totality*, is hardly conceivable. For the use of the word before plural nouns cf. Hebr. יחד.

⁴ Cf. Pal. Syr. لَمَص = لَمَص (Schwally, *Idioticon*, s. v.).

⁵ With helping vowel. The expression דיביתהא for *wife* is explained by the Talmudists as a euphemism, This is probably correct as far as Jewish usage is concerned. But if the expression be not of Jewish coinage, it must have meant originally قَعَارَة *stay-at-home*.

⁶ קדושתיא TG., ed. Luria, § 207; אסיה *his physician*, TG., ed. Mussafia, § 89; אינתהו *his wife*, TG., ed. Cassel, § 86; שיבתה *his neighbor*, TG., ed. Harkavy, § 182.

Sanh. 82a; עֲלוֹהָ C. MS. Pes. 8b (voc.); עִלְוִיָּה SM. No. xxiii (voc.). (י = יי; cf. "Additions and Corrections" to § 116.)¹

§ 1001. 3d person plur. masc.—a) With singular nouns: פּוֹלְדוֹן *all of them*, 'Er. 30a; רִישָׁהוֹן *their head*, C. MS. Meg. 11a; מְרָהוֹן *their lord*, Ned. 62a; דִּיקְנָהוֹן *their beard*, Nāz. 39a; פּוֹלְדָהּ Ned. 2a; אִמָּן *their mother*, Sabb. 143b; נִפְשָׁן *themselves*, Pes. 118b; בְּדִרְתָּהוֹן (= בְּדִרְתָּהוֹן) *their being scattered*, ṼL., A. Z. 10b; אֶרְצֵיהֶנּוּ *their way*, Alf. Ber. 38b.²

b) With plural nouns: פְּרִמִּיהוֹן M. Q. 4b; מִילְדוֹן *their words*, ṼL., 'Er. 68b; אֱלֵהֶיהוּ C. MS. Meg. 14b (voc.); מְנִיָּהוּ *their garments*, Sabb. 130b; מִתְנִיָּתָהוּ ṼL., Šebu. 38b; עִלְוִיָּהוּ Ber. 50a; חֵיהֶהוֹן Pes. 113b; חֵיהֶן ṼL., *ibid.*; מְנִיָּהֶן M. MS. Šabb. 33b; קְיוּמֵיהֶן B. B. 161b; בְּרַפְיָנָהוּ *their wings*, Succā 5b; שְׁבוּיֵיהֶנּוּ *their captors*, Keth. 23a.³ With loss of final vowel: אֶבְתָּרֵיהָ ṼL., Šabb. 109b.⁴

§ 1002. 3d person plur. fem.—a) With singular nouns: פּוֹלְדֵי Keth. 20b.

b) With plural nouns: גְּבֻרָהֵי C. MS. M. Q. 9b; קְרָמֵיהֵי ṼL., Pes. 74b; קְתִידֵי ṼL., Pes. 30b.

ADJECTIVES WITH ENCLITIC PRONOUNS.

§ 1003. A few adjectives take enclitic personal pronouns, like participles: גְּבִירָתָּה *thou art high*, Sabb. 67a; חֲכִימָתָּה *thou art wise*, Bekh. 8b; עֲצִיבָתָּה *thou art downcast*, Bēḡā 16b; זֹטְרִינָן *we were small*, B. B. 142b; חֲכִימֵינָן Bekh. 8b; קְשִׁישָׁנָן *we are old*, B. B. 142b; קְשִׁינָן *id.* ṼL. *ibid.*⁵

אָבָא, אָהָא, אַחְתָּא, חָמָא, שָׂמָא WITH SUFFIXES.

§ 1004. 1st sing. com.—a) With singular nouns: אָהִי ṼL., 'Er. 138b;⁶ אַחְתָּאִי Meg. 13b; שָׂמָאִי Sabb. 145b.

b) With plural nouns: אַבְהָתִי Taan. 23a; אַבְהָתֵי ṼL., B. B. 8b; אַחְוָתִי Sabb. 57a.

¹ לְחֻדְהֵי HG. 255; לְחֻדְהֵי *ibid.* 268; עִלְוִיָּה *ibid.* 272; תְּלַמִּידוֹהִי Igg. Šertrā, ed. Goldberg, p. 10.

² גִּיהֶלְהִי *to them*, HG. 108 (גִּיהֶלְהִי shows that this preposition is used in the singular); תְּלַתִּינְהֵי *they three*, *ibid.* 61; עִנְיָנָהוֹן (= עִנְיָנָהוֹן) Igg. Šertrā, ed. Goldberg, p. 13.

³ מְנִיָּהוּ SM. No. xxv (voc.); לָהּ *ibid.*; רְדוּהוֹן HG. 215; בְּרִנְיָהוֹן TG., ed. Harkavy, § 70; פִּרְוִיָּהוֹן TR., II, 14; אֶמְרָהֵי Sed. R. 'Amrām, p. 1; אֶנְדְּפָאֲתוֹהוֹן Igg. Šertrā, p. 24.

⁴ פְּלוֹגְתֵיהֵי Igg. Šertrā, ed. Neubauer, p. 44; בְּתִרְיָה MV. 31.

⁵ With adverb: מְקָרְבָּא טַפְיָא HG. 411, for מְקָרְבָּא טַפְיָא.

⁶ אַחְתָּאִי HG. 318.

1st plur. com.—a) With singular nouns: אֲבִיךָ Ber. 18b, Keth. 92a; אֲבִינִי Keth. 85b; אֲחֵינָא Yeb. 37b, 38a, B. B. 135a; אֲחָנָא, אֲחָאנָא, M. Q. 28b.¹

b) With plural nouns: אֲבֵהֶיךָ VL., B. B. 7b; אֲבֵהֶתָּא Pes. 50b; אֲבֵהֶתָּא E. Y. *ibid.*

2d sing. masc.—a) With singular nouns: אֲבִיךָ Ned. 28b, 50b; אֲבִיךָ Sanh. 23b.

2d plur. masc.—a) With singular nouns: אֲבִיכֹן B. M. 34b; אֲבִיכֹן VL., B. B. 58a; אֲחִיכֹן Yeb. 37b; אֲחִיכֹן E. Y. *ibid.*

3d sing. masc.—a) With singular nouns: אֲבִיךָ Ber. 18b; אֲבִיךָ Nāz. 30a; אֲחִיךָ Sanh. 5a; אֲחִיךָ C. MS. Meg. 6a, VL., B. Q. 88b (voc.); אֲחִיךָ Sanh. 28b; אֲחִיךָ *ibid.* 5a; שְׁמִיךָ Ber. 19a.²

b) With plural nouns: אֲחֵיךָ Nāz. 5a, Hull. 60a; אֲחֵיךָ B. B. 151a; אֲחֵיךָ VL. *ibid.*; אֲחֵיךָ Meg. 16a; אֲחֵיךָ Sabb. 13a; אֲחֵיךָ VL., B. M. 104b.

3d sing. fem.—a) With singular nouns: אֲבִיךָ her father, Succā 31a, C. MS. Meg. 16a; אֲבִיךָ his father, Šebu. 47a; אֲחִיךָ his father-in-law, eds. Qidd. 12b;³ אֲחִיךָ Ned. 74a.

b) With plural nouns: אֲחֵיךָ B. B. 141a.⁴

3d plur. masc.—a) With singular nouns: אֲבִיךֹן B. M. 34b; אֲבִיךֹן VL., B. B. 7b, B. Q. 104b, Šebu. 47b.⁵

b) With plural nouns: אֲבֵהֶיךָ Meg. 15a; אֲחֵיךֹן Keth. 52b; אֲבֵהֶיךָ Gitt. 11b; שְׁמִיךָ Zeb. 4a; שְׁמִיךָ C. MS. Meg. 14b (voc.).⁶

NOMINAL COMPOUNDS.

§ 1005. Nominal compounds are of various kinds: a) Two nouns standing in genitive relation; as בֵּי פְּנֵי שָׁתָא *synagogue*, בַּעַל דְּבַבָּא *enemy*. Sometimes both words are contracted into one, with occasional phonetic loss; as אֲחָפָא *paternal uncle*, Tña. hauebbō, הַדְּרָשִׁינִי *gums*, מִינְיָנִי *fish-brine* (= מִי נִינְיָא VL., Sabb. 105b), שְׁלֵיחַ צִיּוֹן = שְׁלֵי צִיּוֹן, נְהֻרְדָּעָא, פּוֹמְבֵּדִיחָא, names of cities.

¹ אֲבִינָא *Se'el.*, § 14; אֲבִינִי *ibid.*, § 23; שְׁמִנָא *TG.*, ed. Harkavy, § 1.

² אֲבִי *HG.* 543; אֲחֵיךָ *ibid.* 248; אֲחֵיךָ *Igg. Šertrā*, ed. Goldberg, p. 39; שְׁמִי *HG.*, ed. pr., 97c.

³ *Cf.* § 105.

⁴ אֲחֵיךָ *Se'el.*, § 21.

⁵ אֲבִיךֹן *TG.*, ed. Harkavy, § 232.

⁶ שְׁמִיךָ *Igg. Šertrā*, ed. Goldberg, p. 12; שְׁמִיךָ *ibid.*, p. 2; שְׁמִיךָ *ibid.*, ed. Neubauer, p. 4; שְׁמִיךָ, *RLOW.*, § 42.

b) Two nouns in apposition; as רַב אֲבָהָ (= רַב אֲבִינָא, רַבִּינָא, רַבָּה) (רַב אֲבִינָא). Instead of a noun the first element may be an adjective or participle: קַדְשֵׁנוּנָא, שְׁלֵינְנָא, kinds of fish.¹

c) Noun in apposition to participle or participial noun: בַּר מְדִילָא, בְּנֵי דְרִיזִי VL., Sanh. 109a.

d) Noun and numeral in genitive relation: סַמְתָּר, סַמְתָּרִי, *plaster made from product of dragon-tree*.

e) Noun and attributive adjective: אֲשֶׁת־קָדְמִיתָא (= שֵׁתָא קְדָמִיתָא).

f) Two numerals: הֶחָדָא (= הָדָא).

g) Adjective and noun: קִשְׁיָא שְׁקִיָּה.

h) Preposition and noun: אִימַת = Assyr. *ina mati, אֶתְמַל = Assyr. ina timāli.

i) Relative particle and noun: דְּבִיתָא *wife*.²

§ 1006. In the nominal compounds described above, the second member of the compound determines the gender and number, and receives the endings which would otherwise be attached to the first word: בִּי חוּזָא, בִּי חוּזָא, בִּי חוּזָא, בִּי חוּזָא, בִּי חוּזָא. But cf. פּוּמְבְּרִיתָא, נְהָר פְּקוּדָא, בִּי חוּזָא, בִּי חוּזָא, בִּי חוּזָא. *MM. Ber. 62a*.

¹ The nature of the first element in קַדְשֵׁנוּנָא and שְׁלֵינְנָא is uncertain. קַדְשֵׁנוּנָא is probably מְרַבֵּץ אֲחוּת *agus, galeus*.

² For similar formations in Assyrian cf. Jensen, *ZA.*, VII, 174, n. 1.